

of heart and life, and godliness are considerations that outweigh our use of liberty. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Let us remember that the apostle who wrote these words was the one who dwelt most upon our liberty in Christ.

Many a gambler has started his career by watching the game in the home circle. Many a drunkard has been encouraged to form the taste for drink by seeing the wine giving its color in the cup in the social life of the family. Many a libertine has received his first suggestions of impurity while sitting in the family box at the theater. "Not seeking mine own profit, but the profit of many, that they may be saved," is the law of Christian expediency.

Sunday School

TEMPERANCE LESSON.

Prov. 23: 29-35.

March 28, 1909.

Golden Text.—"At the last it biteth like a serpent and stingeth like an adder."—Prov. 29: 32.

SHORTER CATECHISM.

Q. 48. What are we specially taught by these words, "before Me," in the first commandment?

A. These words, "before Me" in the first commandment teach us that God, who seeth all things, taketh notice of, and is much displeased with, the sin of having any other god.

DAILY HOME READINGS.

(Permission of International Bible Reading Association.)

M.—Prov. 23: 29-35.

T.—Prov. 23: 15-25.

W.—Isa. 5: 11-24.

Th.—1 Kings 20: 13-21.

F.—Matt. 24: 42-51.

S.—Gal. 5: 13-23.

S.—Eph. 5: 6-20.

TOPICAL OUTLINE.

Temperance Teaching 3,000 Years Old—

The question, vs. 29.

The answer, vs. 30.

The picture, vs. 31.

The warning, vs. 32-35.

LESSON COMMENT.

The present is a time of great activity in the cause of temperance and the present lesson should be most faithfully prepared and taught. The years of agitation, faithful preaching and earnest teaching are being rewarded by results that mean much for the future of our beloved country. As is true in other matters, so in the discussion of temperance the utmost care should be exercised to lay broad and deep a foundation of principles. That the statements from Proverbs assigned as the lesson for consideration are principles will be apparent on the first reading. They might have been written in our own time. The question asked in verse twenty-nine can be answered with the answer of verse thirty by those who have investigated modern life. The words written three thousand years ago need not be changed one whit. When they were written the strong drink consisted of fermented liquors; today, with distilled liquors on sale, the truth of the statements of the wise man is simply intensified. Mrs. Maud Ballington Booth, who has had exceptional opportunity for investigating prison conditions, says that nearly eighty-five

per cent of crime is traceable directly or indirectly to strong drink. This statement she makes after questioning a large number of prison wardens. That the removal of the saloon reduces vice, crime and disaster is attested by a great mass of facts, so easily obtainable as not to require repetition here. Dr. Eliot, of Harvard, who has recently made a tour of the South, was converted to the cause of prohibition by what he saw of the results of no-license in Cambridge.

The wise man proceeds from fact to exhortation. If it be true that tarrying long at the wine, indulging in strong drink brings sin and evil, refrain. The cause of prohibition will be more easily promoted if there be a zealous adherence to the simple principle found in the passage we are studying. Make no compromise with evil. Do not waste time arguing as to whether a town will be injured in a business way by prohibition. Stick to the principle that a thing which is admittedly the cause of great evil ought to be outlawed, revenue or no revenue. All the quibbles of the advocates of the saloon are used for the purpose of delaying a decision in the popular mind on the main question. They are but muddying of the water. Do not be afraid to set up the statement that if the thing is wrong it ought to go and then stick to it. In teaching boys stress should be laid on the value of the power to say NO. Those who undertake to cure the liquor habit say that whatever they do must be backed up by the will-power of the patient. They can, they claim, remove the physical craving for drink, but its continued absence will depend altogether on the fact that the man does not take another drink and he himself is responsible for that. They distinctly say, that while they recognize its need, they cannot make moral character. Let it also be recognized that, if the present work in overcoming the liquor business is to be abiding it will be so because the next generation has been taught the true principles of temperance.

"At the last it biteth like a serpent and stingeth like an adder." Here is a verse worthy of stress. No man ever started out to be a drunkard. Men, of course, reach a point where they do not care, but they did not start definitely for that point. The way at first seemed safe and pleasant and harmless. The first drink and many subsequent ones seemed to have no lurking evil, but, oh, what a difference "at the last." Then the sting was apparent. Let us urge those whom we are teaching to ascertain what is at the end of the road before starting out. If we desired to reach a certain point we would not take a road that attracted us because it seemed pleasant and was beautiful. We would take a road that at the first seemed less attractive, provided it would get us to the destination we were desirous of reaching.

A word to teachers: We sometimes rather resent the fact that the regular order of lessons is broken to permit the introduction of the special lesson on temperance. Should we not recognize that the importance of the subject demands that this be done? Is it not true that a great deal of the intelligent zeal now manifest in the great fight on the saloon has come out as a direct result of the intelligent teaching of temperance principles in the past? The men of today were the boys who were yesterday in the day school and the Sunday school taught the evils of strong drink, and we see the results in the wonderful progress now being made. If the next generation, now in its formation, is to continue the work and to make further progress, if it is even to hold fast to that which has been obtained by this generation, it will do so because the teachers of today have faithfully instructed.

Geo. D. Booth.